MR KAKOULIDES' TRANSLATION AND NOTES ON

RUTH

With an Introduction and Full Commentary

Ruth a type of the church a woman who was outside the promises of God who became part of the family line of the Messiah by her kinsman-redeemer Boaz a type of Jesus in the Old Testament. Who is the author and when was this book written remains a mystery. Some say Samuel which I do doubt, for he did not live to see David as king athough he predicted it should happen, others say in the time of Ezra and Nehemiah by some unknown writer who wanted to defend those who took wives among the Moabites. Nehemiah 13:23 While others in the time of the reign of David or Solomon or even after the kingdom of Israel was divided to two kingdoms one which ruled the family line of David which was Judah in the South while the other did not Which was Israel in the North. In this theory in writing this book the author shows the kingship belongs to David the writing of the book of Ruth. All these theories remain a theory and not a fact. All I know that God inspired this book and in it I find Christ and his bride the church. Ancient sources are used as a commentary to this book including some church Fathers and Jewish legends and translation notes.

Host of the Mr Kakoulides and the Bible

Harris Kakoulides

Ruth 1:1 Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

There were two Bethlehems in Israel one in Judah and the other in Zebulun. Joshua 19:15-16

Bethlehem means "house of bread" interesting that there was a famine there.

The Legends of the Jews {"The story of Ruth came to pass a hundred years after Othniel's reign. Conditions in Palestine were of such a nature that if a judge said to a man, "Remove the mote from thine eye," his reply was, "Do thou remove the beam from thine own." To chastise the Israelites God sent down them one of the ten seasons of famine which He had ordained, as disciplinary measures for mankind, from the creation of the world until the advent of Messiah. Elimelech and his sons, who belonged to the aristocracy of the land, attempted neither to improve the sinful generation whose transgressions had called forth the famine, nor alleviated the distress that prevailed about them. They left Palestine, and thus withdrew themselves from the needy who had counted upon their help. They turned their faced to Moab. There, on account of their wealth and high descent, they were made officers in the army. Mahlon and Chilion, the sons of Elimelech, rose to still higher distinction, they married the daughters of the Moabite king Eglon But this did not happen until after the death of Elimelech, who was opposed to intermarriage with the heathen. Neither the wealth nor the family connections of the two men helped them before God. First they sank into poverty, and, as they continued in their sinful ways, God took their life. "}

Ruth 1:2 The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion *who were* Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.

Elimelech name means God is king

Mahlon name means sickly he was the one married Ruth. Ruth 4:10

Chilion name means finished , completely perfect, the weak one , the pinny one

Jerome states in Hebrew Questions on Chronicles {"The Hebrews' tradition is that this is he in whose time the sun stood still, on account of those who did not keep the law, so that, when they had seen such a miracle, they should turn to the Lord God. And because they scorned to do such a thing, therefore the famine grew worse, and he who seemed foremost in the tribe of Judah not only was expelled from his native land with his wife and sons, made helpless by famine, but even continued in that same exile with his sons."}

Ruth 1:3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons.

Ruth 1:4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.

Ruth 1:5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

Ruth 1:6 Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that YHWH (the LORD) had visited His people by giving them bread.

Ruth 1:7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

The Legends of the Jews {"Naomi, their mother, resolved to return to her home. Her two daughters-in-law were very dear to her on account of the love they had borne her sons, a love strong even in death, for they refused to marry again. Yet she would not take them with her to Palestine, because she foresaw contemptuous treatment in store for them as Moabitish women. Orpah was easily persuaded to remain behind. She accompanied her mother-in-law a distance of four miles, and then she took leave of her, shedding only four tears as she bade her farewell. Subsequent events showed that she had not been worthy of entering into the Jewish communion, for scarcely had she separated from Naomi when she abandoned herself to an immoral life. But with God nothing goes unrewarded. For the four miles which Orpah travelled with Naomi, she was recompensed by bringing forth four giants, Goliath and his three brothers. "}

Ruth 1:8 And Naomi said to her 2 daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me.

Ruth 1:9 " YHWH (The LORD) grant that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.

Ruth 1:10 And they said to her, "Surely we will return with you to your people."

Ruth 1:11 But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands?

Ruth 1:12 "Turn back, my daughters, go-for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons,

Ruth 1:13 "would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!"

Ruth 1:14 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

Ruth 1:15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."

Ruth 1:16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God.

Ruth 1:17 Where you die, I will die, And there will I be buried. YHWH (The LORD) do so to me, and more also, If anything but death parts you and me."

Ruth 1:18 When she saw that she was determined to go with her, she stopped speaking to her.

The Legends of the Jews {"Ruth's bearing and history were far different. She was determined to become a Jewess, and her decision could not be shaken by what Naomi, in compliance with the Jewish injunction, told her of the difficulties of the Jewish law. Naomi warned her that the Israelites had been enjoined to keep Sabbaths and feast days, and that the daughters of Israel were not in the habit of frequenting the threatres and circuses of the heathen. Ruth only affirmed her readiness to follow Jewish customs. And

when Naomi said: "We have one Torah, one law, one command; the Eternal our God is one, there is none beside Him," Ruth answered: "Thy people shall be my people, thy God my God." So the two women journeyed together to Bethlehem. They arrived there on the very day on which the wife of Boaz was buried, and the concourse assembled for the funeral saw Naomi as she returned to her home."}

Jerome states in Letter 39.5 {"Naomi, fleeing because of famine to the land of Moab, there lost her husband and her sons. Yet when she was thus deprived of her natural protectors, Ruth, a stranger, never left her side. And see what a great thing it is to comfort a lonely woman: Ruth, for her reward, is made an ancestor of Christ."}

Ruth 1:19 Now the 2 of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "Is this Naomi?"

Ruth 1:20 But she said to them, "Do not call me Naomi; call me Mara, for Shaddai (the Almighty) has dealt exceedingly bitter with me.

Naomi means pleasant one , my delight

Mara means bitter

It was in Naomi's bitterness and sorrow that she won Ruth as a convert. Most of the time when we are the most sorrow and broken that is when we are able to do great things even if we don't recognize it at the time. But God in his sovereignty would use us when we are nothing in our eyes so he will recieve the glory. Our weakness is a open invintation for his strength to be seen. 2 Corinthians 12:9-10, 13:4

Ruth 1:21 "I went away full, and YHWH (the LORD) has brought me home again empty. Why do you call me Naomi, since YHWH (the LORD) has testified against me, and Shaddai (the Almighty) has afflicted me?"

Ruth 1:22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.

Mid Apirl , Between the feast of Passover and Pentecost

Ruth 2:1 There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz.

The Legends of the Jews {"Ruth supported herself and her mother-in-law sparsely with the ears of grain which she gathered in the fields. Association with so pious a woman as Naomi had already exercised great influence upon her life and ways. Boaz was astonished to notice that if the reapers let more than two ears fall, in spite of her need she did not pick them up, for the gleaning assigned to the poor by law does not refer to quantities of more than two ears inadvertently dropped at one time. Boaz also admired her grace, her decorous conduct, her modest demeanor. When he learned who she was, he commended her for her attachment to Judaism. To his praise she returned: "Thy ancestors found no delight even in Timna, the daughter of a royal house. As for me, I am a member of a low people, abominated by thy God, and excluded from the assembly of Israel." For the moment Boaz failed to recollect the Halakah bearing on the Moabites and Ammonites. A voice from heaven reminded him that only their males were affected by the command of exclusion. This he told to Ruth, and he also told her of a vision he had had concerning her descendants. For the sake of the good she had done to her mother-in-law, kings and prophets would spring from her womb. "}

Ruth 2:2 So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor." And she said to her, "Go, my daughter."

Gleaning was the welfare of those days it was in the Law of Moses to leave some grain and produce behind for those in need who could take them. Leviticus 19:9-10, 23:22, Deuteronomy 24:19-22

Ruth 2:3 Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

Ruth 2:4 Now behold, Boaz came from Bethlehem, and said to the reapers, "YHWH (The LORD) be with you!" And they answered him, " YHWH (The LORD) bless you!"

Ruth 2:5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"

Ruth 2:6 So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab.

Ruth 2:7 "And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."

Ruth 2:8 Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.

Ruth 2:9 "Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."

Ruth 2:10 So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"

Ruth 2:11 And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.

Ruth 2:12 " YHWH (The LORD) repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."

Ruth 2:13 Then she said, "Let me find favor in your sight, my master (lord) ; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."

Ruth 2:14 Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back.

Ruth 2:15 And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 "Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her."

Ruth 2:17 So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.

An ephah of barley about 30 to 40 pounds

Ruth 2:18 Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied.

Ruth 2:19 And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today is Boaz."

Ruth 2:20 Then Naomi said to her daughter-in-law, "Blessed be he of YHWH (the LORD) , who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of our close relatives."

Ruth 2:21 Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.'"

Ruth 2:22 And Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field."

Ruth 2:23 So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

Ruth 3:1 Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you?

The Legends of the Jews {"Boaz showed kindness not only to Ruth and Naomi, but also to their dead. He took upon himself the decent burial of the remains of Elimelech and his two sons. All this begot in Naomi the thought that Boaz harbored the intention of marrying Ruth. She sought to coax the secret, if such there was, from Ruth. When she found that nothing could be elicited from her daughter-in-law, she made Ruth her partner in a plan to force Boaz into a decisive step. Ruth adhered to Naomi's directions in every particular, except that she did not wash and anoint herself and put on fine raiment, until after she had reached her destination. She feared to attract the attention of the lustful, if she walked along the road decked out in unusual finery.

The moral conditions in those days were very reprehensible. Though Boaz was high-born and a man of substance, yet he slept on the threshing-floor, so that his presence might act as a check upon profligacy. In the midst of his sleep, Boaz was startled to find some one next to him. At first he thought it was a demon. Ruth calmed his disquietude with these words: "Thou art the head of the court, thy ancestors were princes, thou art thyself an honorable man, and a kinsman of my dead husband. As for me, who am in the flower of my years, since I left the home of my parents where homage is rendered unto idols, I have been constantly menaced by the dissolute young men around. So I have come hither that thou, who art the redeemer, mayest spread out thy skirt over me." Boaz gave her the assurance that if his older brother Tob failed her, he would assume the duties of a redeemer. "}

Ruth 3:2 "Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor.

Ruth 3:3 "Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.

Ruth 3:4 "Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."

Ruth 3:5 And she said to her, "All that you say to me I will do."

Ruth 3:6 So she went down to the threshing floor and did according to all that her mother-in-law instructed her.

Ruth 3:7 And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

Ruth 3:8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.

Ruth 3:9 And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

Ruth 3:10 Then he said, "Blessed are you of YHWH (the LORD) , my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.

Ruth 3:11 "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.

Ruth 3:12 "Now it is true that I am a close relative; however, there is a relative closer than I.

Ruth 3:13 "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as YHWH (the LORD) lives! Lie down until morning."

Ruth 3:14 So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor."

Ruth 3:15 Also he said, "Bring the shawl that is on you and hold it." And when she held it, he measured 6 *seahs (measures)* of barley, and laid it on her. Then she went into the city.

If it is six ephahs that is 200 pounds , the word Ephahs is added to the text in some english translations like the NKJV But the Hebrew it only says six but if it was six seahs it would be (60-80 pounds) which that would of been double of what she first recieved before.

Ruth 3:16 So when she came to her mother-in-law, she said, "Is that you, my daughter?" Then she told her all that the man had done for her.

Ruth 3:17 And she said, "These 6 *seahs (measures)* of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.'"

Ruth 3:18 Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

Ruth 4:1 Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat

down.

The Gate of the city was the court house for the city , where important decisions where made. Deuteronomy 16:18, 21:19, 22:15

The Legends of the Jews {"The next day he came before the tribunal of the Sanhedrin to have the matter adjusted. Tob soon made his appearance, for an angel led him to the place where he was wanted, that Boaz and Ruth might not have long to wait. Tob, who was not learned in the Torah, did not know that the prohibition against the Moabites had reference only to males. Therefore, he declined to marry Ruth. "}

Ruth 4:2 And he took ten men of the elders of the city, and said, "Sit down here." So they sat down.

Ruth 4:3 Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech.

Ruth 4:4 "And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'" And he said, "I will redeem it."

Septuagint {"*I have promised to open thine ear, saying, Purchase it in the presence of these men who are sitting here, even in the presence of the elders of my people. If thou wilt do the kinsman's part, do it; but if thou wilt not perform the office of a kinsman, tell me, that I may know; for there is none besides thee to perform the office of a kinsman, except myself, who am next after thee. And he said, I will do the kinsman's part. "}*

Ruth 4:5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."

Ruth 4:6 And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

Ruth 4:7 Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.

Ruth 4:8 Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.

Most likely kinsman-redeemer who was before Boaz had his sandle removed by Ruth then had her spit on his face to seal the deal that he did not want to redeem Ruth but gave his right to Boaz according to the law of Moses . Deuteronomy 25:5-10

Josephus states it happen that way aswell according to the Law aswell

Josephus in Antiquities Of The Jews Book 5 Chapter 9 states the following {".....Now about noon Booz went down into the city, and gathered the senate together, and when he had sent for Ruth, he called for her kinsman also; and when he was come, he said, "Dost not thou retain the inheritance of Elimelech and his sons?" He confessed that he did retain it, and that he did as he was permitted to do by the laws, because he was their nearest kinsman. Then said Booz, "Thou must not remember the laws by halves, but do every thing according to them; for the wife of Mahlon is come hither, whom thou must marry, according to the law, in case thou wilt retain their fields." So the man yielded up both the field and the wife to Booz, who was himself of kin to those that were dead, as alleging that he had a wife already, and children also; so Booz called the senate to witness, and bid the woman to loose his shoe, and spit in his face, according to the law; and when this was done, Booz married Ruth, and they had a son within a year's time. Naomi was herself a nurse to this child; and by the advice of the women, called him Obed, as being to be brought up in

order to be subservient to her in her old age, for Obed in the Hebrew dialect signifies a servant...}

Mishna states Yebamot 12:3 [If] she removed the shoe and spit but did not pronounce the prescribed words, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid. `[If] she pronounced the prescribed words and spit but did not remove the shoe, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid. `[If] she removed the she and pronounced the prescribed words but did not spit, `R. Eliezer says, "Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid." `R. Aqiba says, "Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid." ` R. Eliezer says, "Thus will be done Dt. 25:9— anything which is an actual deed is essential [to the performance of the rite]." `Said to him R. Aqiba, "Is there proof from that Scripture? Thus will be done to the man— anything which is a deed done in regard to the man [is essential]."

Ruth 4:9 And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi.

Ruth 4:10 "Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."

Ruth 4:11 And all the people who were at the gate, and the elders, said, "We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.

Ruth 4:12 "May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which YHWH (the LORD) will give you from this young woman."

Ruth 4:13 So Boaz took Ruth and she became his wife; and when he went in to her, YHWH (the LORD) gave her conception, and she bore a son.

The Legends of the Jews {"So she was taken to wife by the octogenarian Boaz. Ruth herself was forty years old at the time of her second marriage, and it was against all expectations that her union with Boaz should be blessed with offspring, a son Obed the pious. Ruth lived to see the glory of Solomon, but Boaz died on the day after the wedding."}

Ruth 4:14 Then the women said to Naomi, "Blessed be YHWH (the LORD) , who has not left you this day without a close relative; and may his name be famous in Israel!

Ruth 4:15 "And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than 7 sons, has borne him."

Ruth 4:16 Then Naomi took the child and laid him on her bosom, and became a nurse to him.

Ruth 4:17 Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.

Ruth 4:18 Now this is the genealogy of Perez: Perez was the father of Hezron;

Ruth 4:19 Hezron was the father of Ram, and Ram was the father of Amminadab;

Ruth 4:20 Amminadab was the father of Nahshon, and Nahshon was the father of Salmon;

Ruth 4:21 Salmon was the father of Boaz, and Boaz was the father of Obed;

Ruth 4:22 Obed was the father of Jesse, and Jesse was the father of David.

Why the genealogy in the last verses of the Book of Ruth? Since Ruth was a Moabitess, David is a decendent of Ruth and no Moabite is to be let in assembly of the LORD till the 10th generation, how can he be legally a King of Israel? This genealogy shows that he can since he is the 10th generation starting from Perez. Deuteronomy 23:3-4

1) Perez

2) Hezron

3) Ram

4) Amminadab

5) Nahshon

6) Salmon

7) Boaz

8) Obed

9) Jesse

10) David